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NOTES AND ABSTRACTS.

The Temperance Movement in the Nineteenth Century.—Though from the earliest times wise legislators have frowned upon the inordinate use of intoxicating liquor, the nineteenth century first developed active attack upon the habit from the side of legislation and social endeavor. Such attack was due to the fact that by the beginning of this century the evil had attained unprecedented proportions. The much-valued “spirits of wine” came to be used as a remedy and preventive for all sorts of ills; then it was employed as a stimulant; later it became a regular article of diet; and finally it sank into the common means of intoxication. Soldiers accustomed to its use in the wars brought home with them the habit of drinking. And thus the use of liquor was introduced into the family. The making of brandy from fruits and vegetables was rapidly learned, and soon a small still became an article of furniture in almost every farmer’s household. Small beer, which had been the favorite beverage of the people, gave place to the stronger spirits. The evil spread to a shocking extent throughout the states of northern Europe and America. The importation of rum into the United States, and the fabrication of whisky and gin, made drunkenness a national vice in this country.

The effects of such general misuse of alcoholic liquors began to show in diseases of body and mind. So that now physicians and moralists began to lift their voices against the evil. The state took steps to reduce the quantity of liquor produced by forbidding private stills. It further limited the retailing of liquor by subjecting the dealers to license regulations. Both these measures have had a good effect, especially the latter. For, despite the objections to the license system, it is a fact that the fewer places there are for dispensing liquor, the fewer men there are who are likely to go for it.

Many plans for the suppression of the traffic have been tried. Thus Maine has had a system of total prohibition since 1851. The making and selling of spirituous liquors for beverages are interdicted, and their use as medicine and in the arts is strictly supervised by state license. The strenuousness of the law, however, leads to various abuses and evasions. The rich drink in clubs and hotels; the poor get the worst sort of stuff in low tap-houses. Less radical is the “local-option” plan. This has been tried with varying success in the United States and Norway. The great defect of the system is that it reduces the policy to be pursued to the level of a political move, to be used for the advantage of the popular party. In some countries the government has monopolized the liquor traffic. Thus since 1893 Russia has made the sale of liquor a monopoly of the various states, and has restricted the retail trade to legalized dealers. The result of this experiment has been to greatly reduce the number of taverns. Also in South Carolina since 1892 there has been a commissioner who buys up the liquor from the breweries and distilleries in the state, and hands it over to single local agents. The liquor must be pure and up to standard. It is sold under certain restrictions to the consumer in single sealed packages. In Switzerland since 1886 the government has had control of the wholesale liquor trade. Its agents purchase a certain amount of standard qualities, and supply the taverns. The result of the plan has been that many inferior distilleries have been shut up, and the drink habit has decreased. In Sweden the anti-saloon company reduced the number of saloons from 308 in 1878-9 (or 1 to 12,626 inhabitants) to 155 in 1895-6 (or 1 to every 25,307 inhabitants). The company began in 1865 by the union of a number of philanthropists, who proceeded to buy up all the saloons and license privileges. The society has spread all over Norway, Sweden, and Finland. The plan is not a money-making one. A great part of the saloons are shut up, and the hours for selling liquor at the others are shortened. In 1881 a measure was passed in Holland limiting the number of saloons to 1 for every 500 inhabitants in cities of over 50,000; 1 to every

300 in towns of from 20,000 to 50,000, and 1 to every 250 in smaller places. This law reduced the number of saloons from 43,000 in 1881 to 24,600 in 1896, and the consumption of alcohol from 9.87 liters (50 per cent.) per capita to 8.66 liters in the same time. The license system has had various results. If too low, it is ineffectual; if too high, it leads to evasion. Dr. Baer thinks that high license in America has had a good result.

The manifold means employed in dealing with intemperance clearly show the importance of the question. Too strict measures defeat their own purpose, whereas too lax laws lead to the multiplication of saloons. License is used to check the production of liquor at its source, and to bring revenue to the state. If too high, it leads to smuggling and evasion such as defeat the end in view. License is therefore sometimes levied so as to get as much revenue as possible out of the liquor traffic. The tax on beer and wine has often been made low in the hope that the general use of these would drive out the stronger liquors. But this scheme should be employed only in the case of beverages with a very low per cent. of alcohol. For otherwise a free use of the cheap strong beer will defeat the end in view. Laws restricting the time of sale for liquor, persons who may purchase, etc., as well as those against open drunkenness, are effective only in so far as they are backed by the sentiment of the society and energetically applied.

Of perhaps more effect than the laws of the government, and certainly more significant than they, are the various temperance and total-abstinence societies which have sprung up among the people. The Temperance Society founded in New York in 1808 has spread throughout America, gaining a large party of adherents, and influencing politics and legislation. The movement extended to Europe, where it was backed by the clergy and often promoted by royalty. In 1844 there were in Ireland alone 5,500,000 adherents to the temperance party. In 1837 one-sixth of the population of Sweden owed allegiance to the party. Since their introduction, many of the societies, however, have succumbed to political conditions. But not a few continue to vigorously prosecute their work. More recently other associations have arisen against the liquor traffic. Among these may be mentioned the Association for the Prevention of Misuse of Alcoholic Liquors, composed of physicians in various European countries. The Good Templars order in America and other countries, and the Blue Cross in Switzerland, have also attacked the evil from the social side. The "total-abstinence" party sprang from the temperance movement as an extreme "right." It has had its greatest success in securing old drinkers. It is rather the common-sense teaching of the temperance societies (properly so called), however, that has prepared the people for a correct estimate of the use of alcohol. The teaching of this stripe in the lower schools is of great value.

The advance of the exact sciences has also aided the war against the inordinate use of alcohol. Thus biology has demonstrated the effects of alcohol on the system. Statistics have shown the connection of alcoholism with criminality, suicide, and insanity.

The fight against alcoholism in the nineteenth century has been a brave one. The most bestial forms of this vice have been banished from most cultured communities. But yet more is to be expected when the state and society shall set for its members higher standards of living and thinking, such as shall make drunkenness despised.—DR. A. BAER, "Der Kampf gegen die Trunksucht im neunzehnten Jahrhundert," in *Der Alkoholismus*, Heft 1, 1900. H. B. W.

Castes and Biological Sociology.—The *Revue philosophique* published in the April number an article by M. G. Bouglé on "La Sociologie biologique et le régime des castes." "The advocates of the organic theory assert," says the author, "that societies are organisms, and that the laws of biology ought to apply to sociology. How, then, do they explain why social evolution is the reverse of biological evolution? Inferior organisms are composed of parts which can lead an independent existence, but as organisms tend toward perfection, their constituent parts are welded together, independence is lost, and they fall under the despotic authority of the brain. Therefore, biological evolution proceeds from a large degree of liberty and equality toward a smaller degree. Social evolution proceeds in a reverse direction. In primitive and rudimentary societies the individual is closely welded to the group, like a cell

in an organ. But as societies develop, becoming larger and more complicated, the individual attains gradual freedom and gains in autonomy. In short, is it not the régime of castes toward which organisms seem to tend, and at the same time the point from which societies seem to depart? Comparing, in this manner, organic forms with social forms, may we not conclude that social evolution is exactly the reverse of organic evolution? Taking the organic point of view, the better organization would be the régime of castes, and the most perfect society would be that where there would be less liberty and equality."

But the advocates of the organic theory have never asserted that the régime of castes constituted the distinctive mark of social perfection. They have always affirmed that a being is the more perfect according to the degree in which its functions are the more differentiated. In making this statement the *organicistes* emphasize the function and not the individual. It is here that M. Bouglé falls into his error. He considers only the individual and confounds division into castes with differentiation of functions.

Division into castes is diametrically opposed to a differentiation of functions. In a society without castes the functions would be performed by individuals adapted to fulfill them. In a society of castes this would not be the case.

M. Bouglé does not perceive that liberty in the last analysis is nothing other than the differentiation of functions. All the liberties, for example, relating to governments have their basis in a complete differentiation of functions between the regulating organs and the economic and intellectual organs. This is what we see produced on such a vast scale in biological organisms. Perfect differentiation consists in the absolute impossibility of one organ performing the function of another.

Liberty also signifies the guaranty of the rights of the individual. If governments should execute their functions properly, liberty would be complete, since the rights of all would be scrupulously respected by the political authorities.

Passing from liberty to equality, M. Bouglé confuses political equality with social equality. Political equality is nothing more than liberty considered from a different point of view. In a well-organized society, equality ought to be complete; but this means political equality. On the contrary, it is easy to demonstrate that, as a society tends toward perfection, the greater will be the social inequality. Among savages an Edison would have only a few more comforts than his neighbors, but in a highly civilized society an Edison making only a little improvement in electric lamps could realize millions. The same is true of moral inequality.

The *organicistes* affirm that the general laws of biology are applicable to sociology, but it does not follow that they confound physiological phenomena with social phenomena. In sociology there is not heredity, but rather *successivité*.

M. Bouglé identifies the term "organism" with a particular form. The *organicistes* have never asserted that there is a similarity of structure between social organisms and plants or animals. They have asserted that there are biological similitudes, which is an entirely different thing. In nature living forms are infinite. An organism may be defined as an *ensemble* of living parts among which an interdependence of functions is established.

M. Bouglé also mentions the fact that in certain animal organisms extent of movement of the cells is limited, while the movement in societies is much more extensive. But it is to be noted that the characteristic of organisms is interdependence of functions, and where this exists, though limitation of movements does not exist, we still have organisms.

In the same way M. Bouglé is deceived in taking adherence as a characteristic of the organism. Adherence is an accidental fact; neither proximity nor even adherence of parts is the essential characteristic of an organism. But functional interdependence being the essential characteristic of the organism, whether it operates at large or small distance, by physiological or psychical processes, is of little import.

Biological organisms, being much older, are infinitely more perfect than social organisms, and offer an ideal that societies are still far from attaining. Thus an association like the body of man is a veritable marvel. The division of labor is carried to an extreme limit, the adaptation of organs to function is complete. If societies ever succeed in imitating this model, the sum of human happiness would be immediately increased tenfold.—J. Novicow, "La Sociologie biologique et le régime des castes," in *Revue philosophique*, October, 1900.

E. M.

How Far is Pauperism a Necessary Element in a Civilized Community?

— Pauperism is not, of course, synonymous with poverty. Pauperism is poverty which by custom, common law, or express statute derives a maintenance from enforced contributions levied on other members of the community. I say "by custom or common law," because it is very important to connect our poor-law system, which was systematized by the statute of Elizabeth, with the state of things which existed previously to that enactment. If we would understand this question at all, we must realize that previous to the Elizabethan act there had been a system of regulation far more stringent and far more searching than anything contained in the famous 43 Eliz., cap. 2. The poor law of Elizabeth is fundamentally based on the idea of a territorial settlement — an institution already in existence — which had been also the integral principle of the feudal organization.

This enables us to identify pauperism as a part — a modernized part, perhaps — of that condition of *status* which, according to Sir Henry Maine's famous generalization, is in civilized communities giving place to a condition of *contract*.

If this view is correct, there are then two things which we have to consider: First, what is the restraining obstructive power of the old principle of *status* as manifested in our pauper system? Secondly, what is the absorbent and attractive power of free industrial life of honorable interdependence based on what Maine calls *contract*, which is obviously the antithesis of the condition of pauper *status*?

Obviously a community which is able to think about the public maintenance of the destitute is one in which a considerable part has already emerged from a condition of direct poverty. The position of comparative comfort attained by the Elizabethan age had been reached contemporaneously with a relaxation of the antiquated routine of feudal industry. Statecraft determined to legislate so as to secure a bare maintenance for the poor. That is the first step. It is a later age which is able to set up the independence of the poor as an ideal. It happened, however, unfortunately that the new legislation adopted as its framework the principle of parochial and manorial settlement, and thereby perpetuated by a most insidious device that immobility and helplessness of character which is characteristic of a servile population.

With a guarantee of maintenance and of employment near his own door the pauper took up a resolute, even a defiant, position of immobility, which set at naught the quickening influence of an expanding industrialism which was being developed in parallel lines.

The course of the economic progress of the nation was checked by this broadening out of the backwaters of pauperism. The principle embodied in the Elizabethan act had created an intolerable burden, and in 1834 a very rude and drastic reformation was deemed necessary. The outcry raised against the new poor law by a certain section of the poor and by a certain class of benevolent persons is well known. They were wrong (1) in regarding too exclusively the passing generation; (2) in not perceiving that the poor law as then administered had a strong absorbent power, that it retained a large population within its influence which otherwise would have been attracted into the industrial independent life which was developing itself on a parallel line; (3) in not realizing the vast absorbent power of a free industrial community.

These three sources of error are still operating very strongly among us. Our hope of seeing the progress which has undoubtedly taken place continued and extended depends mainly on our success in combating these errors. Broadly speaking, the able-bodied man has been entirely dispauperized. The percentage of general pauperism on population has been since 1849 reduced from 6.2 to 2.3. The financial burden at the beginning of the century was about 2½ per cent. on the estimated income of the people. It is now less than 1 per cent. The very ease with which financially we bear the burden of pauperism is one of the principal causes of a very reprehensible indifference to the subject.

The situation is on the whole not discouraging to those engaged in the task of poor-law reform. They are fighting the battle of political enlightenment against an enemy which may be identified with slavery, feudalism, and the parochial imprisonment of the old poor law; experiments in the use of restriction for the purpose of further dispauperization have without exception produced satisfactory results, and reformers have on their side a powerfully absorbent organization of independent industry, of which we can say (1) that it is ready to take up those who are detached

from the poor law; (2) that hitherto it has enabled the able-bodied man to discharge his responsibilities when the poor law has declined to discharge them any longer; (3) that it has been progressively expansive; (4) that the more we study it, the more equitable do its inevitable and automatic processes appear; and (5) that it contains, sometimes only in an incipient and imperfect form, elements of growth which, under the fostering and corrective care of public recognition and public criticism, will prove able to supply the remedies for much that we see of evil in our present organization.—T. MACKAY, "How Far is Pauperism a Necessary Element in a Civilized Community?" in *Economic Review*, October, 1900. E. M.

The Population of France in 1800 and in 1900.—At the annual reunion of the Society of Social Economics, on June 26, 1900, M. Cilleuls presented a communication upon the vital statistics of the French nation during the last century. He showed that from 1801 to 1861 the population of France increased a little more than 9,000,000, at the mean rate of 151,667 a year. Of this number eight-ninths represents the excess of births over deaths; the remaining one-ninth was due to immigration. From 1872 to 1896 the population increased 2,166,090, at the rate of 144,400 per annum; twenty twenty-thirds of this number representing the excess of births, three twenty-thirds the increment from immigration. That is to say, in the latter period the augmentation due to excess of births fell off 6.85 per cent., while that due to immigration increased 11.76 per cent.

The quality of the population is examined by comparing the figures which represent for the period (1) the proportion of male and female children born, (2) the proportion of males surviving to twenty years, (3) the average height, (4) the number of men rejected and retired from military service because of infirmity, (5) the relation of births and deaths. Examining the first point, M. Cilleuls finds that the ratio of male to female babies has fallen from 108 boys for 100 girls (1778) to 101.9 boys for 100 girls in 1891-5; and the proportion of males seems still falling. The height of the French people has also been steadily decreasing. In 1818-28 the average was 1^m 657^{mm}; in 1878-91 it was 1^m 648^{mm}. The standard for military service has been lowered several times. The number of men rejected as under 1^m 54^{cm} (the present standard) tends to decrease, however; and, on the other hand, those who come up to the five-foot mark are also becoming fewer, so that a real mean seems to be establishing itself. Again, the proportion of men incapacitated for service in the army ascended from 6.60 per cent. in 1865 to 23.70 per cent. in 1890. The number of deaths for every 100 births was less than 85 for the period between 1800 and 1851; from 1856 to 1881 it oscillated between 86 per cent. and 89 per cent.; from 1886 to 1896 it continued to mount, and varied between 90 per cent. and 100 per cent. The number of children to a family has fallen from an average of 3.88 in the first quarter of the century to 2.81 in the last quarter. In Paris the decrease in fecundity is most noticeable. Whereas the capital used to surpass by one-sixth the country at large in this respect, nowadays there are not two children, on an average, to each family in the city.

After the communication of M. Cilleuls, President Brandts, in opening the discussion, said that, whereas the population of Belgium as a whole was increasing, in certain of the provinces bordering on France a diminution in the rate of increase had been noticed.

M. Juglar said that, in examining the matter of population, the proportion between different orders of phenomena for an arbitrary period should not be the basis; but rather the absolute figures for the same phenomena during a considerable interval should be compared as showing the actual tendency. He then proceeded to compare the number of marriages in different countries for the years 1869 and 1898. He found the increase in England 79,000; in Germany, 36,000; in Italy, 14,000; in Austria, 9,000 less; and in France, 16,000 less. The number of births is even more striking. In France there are 108,000 births less every year; whereas in England the increase is at the rate of 338,000 per year; in Germany, 156,000; in Italy, 118,000; and in Austria, 127,000. Paris, however, compares fairly well with London in the number of births and marriages. It is, therefore, the *wretched economic condition of the provinces* that is responsible for the lack of growth in population.

M. Michel said he thought the extensive consumption of alcohol had something to do with the deterioration of the nation. M. de Charency confirmed this opinion

by stating that the number and standard of recruits from the districts where the consumption of alcohol is large is inferior as compared with other sections.

M. Bertillon then spoke of the work of the "National Alliance for the Increase of the French Population." He said that the society had been instrumental in obtaining the passage of a bill which provides that certain classes of government employés shall receive an increase of 50 francs per annum when their families exceed two children. The extension of this plan was urged.

At this point of the discussion M. Babeau objected that the progress of the population in France was compared with the rate in other countries. The increase, he said, should rather be compared with the rate of increase in France during preceding centuries. M. Bertillon replied that France must be compared with other nations if her place in the march of civilization is to be rightly estimated. Fifty years ago, he said, the population of France was about equal to that of Germany. Today Germany has 56,000,000 people, and France has but 38,000,000. At the present rates of increase, within ten years Germany will be able to put into the field twice the number of soldiers France can muster.—"La Population française en 1800 et en 1900; rapport de la première réunion de travail de la Société d'Économie sociale (réunion annuelle 26 Juin, 1900)," in *La Réforme sociale*, December, 1900, Nos. 115, 116. H. B. W.

The Carl Zeiss Stiftung: A Public Industry and a Practical Philanthropy.

—The JOURNAL has recently received from Jena, Germany, a copy of the statutes and by-laws of the Carl Zeiss Stiftung, an interesting institution of that place, a sketch of which appeared in the October, 1900, issue of *McClure's Magazine*. The head and originator of the organization is Professor Ernst Abbe, who in 1883 and 1884 was aided by the Prussian government with special appropriations of money for the prosecution of experiments in the making of fine glass for scientific purposes. Out of this beginning has grown, not only a large and very important lens and glass factory, but one of the most successful and suggestive experiments on record in the organization of industry. The principle on which the enterprise is founded is that industry is primarily for public service, and not merely for private gain. The Stiftung has been in active operation for a period of over nine years and employs some 1,600 or 1,800 men. To quote from the article above referred to: "The Stiftung is unique among institutions. It is the creation of a law of which Professor Abbe was the author, and it is in the nature of a corporation under state control. To this Stiftung Professor Abbe turned over all his interest in both of the great plants at Jena, retaining only a directorship. A commissioner of the grand duchy visits the works every week and assists the local directors in carrying out the tenets of the law. The purpose of the Stiftung is twofold: first, it provides for the comfort of the personnel of the works, from the directors to the lowest apprentice boy, by means of a unique system of pensions, sick benefits, profit-sharing, and educational advantages; secondly, it provides for large contributions toward the advancement of science. No one connected with the institution receives any of the private profits of ownership. Professor Abbe himself receives merely the salary of a director, which, according to the law controlling the Stiftung, can never be more than ten times the average salary of the 'standard' workman of the shop—the workman who is more than twenty-four years of age and for more than four years in the service of the firm. . . . Professor Abbe is entitled to a pension when he shall cease his active connection with the business, the same as every other employé. If it should be absolutely necessary to discharge a workman, he must not only be given due notice, but the Stiftung must pay him, if he has been employed for more than three years, a sum equal to his total wages for from six months to two years, according to the length of time he has been in the works. And after five years' service every workman who retires for age or invalidity receives a pension, or, should he die, his family is pensioned. In this way he is absolutely secure in his work. The Stiftung sets aside a certain definite sum from its earnings every year, and this is so invested outside of the business that it will pay all pensions and discharge advances, thus making the pension system independent of the vicissitudes of the business, for, even though the business failed, the money would be on hand to pay old and faithful servants. Every workman is given a two-weeks' vacation every year, with pay for half of it, and he is also paid in full for all holidays except Sundays. Moreover, the whole lens manufactory, with Professor Abbe at its

head, is like a great family. Every month a delegate from each of the departments, thirty in all, meets with the directors and discusses the conduct of the work. These delegates are never foremen, but represent the men themselves, and the suggestions they make are from their own point of view, not from that of the foreman." In this way the subject of shorter hours of labor came up last spring. The workmen delegates to the conference suggested a working day of eight and one-half hours; the directors themselves suggested an eight-hour day, "a great innovation in Germany." Since April 1, 1900, the latter has been in operation, resulting, according to the testimony of the directors, in fully as much work, and apparently of better quality, than was before accomplished in the long day. Other aspects of the work of the *Stiftung* already successfully inaugurated or projected are: the maintenance of a highly popular free reading-room, said to be the largest institution of its kind in Germany; the building of a fine library; large contributions to local hospitals, that the workmen may be cheaply treated; special courses of instruction for the men in mathematics, physics, drawing, mechanics, the German, English, and French languages; the establishment of a free swimming bath in the river Saale; the construction of parks and summer-houses about the town; the equipment of an astronomical observatory in the University of Jena; the founding of a chair of mathematical physics; the building of an experimental physics laboratory; and the annual contribution to many other worthy enterprises of science and philanthropy, such as even a recent polar expedition. The profits of the business have been large, and its prosperity seems assured. But in case the *Stiftung* should ever go out of business, for whatever reason, one-half of the proceeds remaining after the debts are paid will go to the city of Jena, to be used for the good of the inhabitants, and one-half to the University of Jena. Not a cent is reserved for private disposal.

C. J. B.

The Amelioration of the Condition of the Laborers in the United States.—

A visit to the foreign section of social economy at the Palais des Congrès impresses one with the considerable efforts that are actually made in the United States for the purpose of elevating the mental and moral condition of the laborers. The large manufacturers see in these efforts the best means of developing that reciprocal sympathy between employer and employé which is the principal element of industrial prosperity.

These isolated efforts of employers have been given a common center by the organization of a league for the purpose of coördinating their efforts. The League for Social Service was founded at New York in 1898 for the purpose of profiting by the results of the scientific work of professors and students by presenting these results in a practical form, so as to render them immediately applicable for the great *entrepreneurs* and for those who are interested in social measures for promoting industrial progress.

The league is, consequently, an intermediary for the exchange of ideas and information. To fulfill its task it has created several services corresponding to the different means of action that it proposes to employ: (1) service of consultation and inquiry; (2) library and records; (3) propaganda and practical demonstration; (4) service of publications (monthly review, tracts, conferences); (5) service of information; (6) institute of "social service."

Among the patronal institutions so numerous in the United States, the secretary of the league has selected, as a principal type, the National Cash Register Factory at Dayton, O.—a factory which has realized a great number of the improvements extolled by the league for the amelioration of the workers, and augmenting, by a natural reaction, the profits of the employers. Among the means for the improvement of the condition of the workers in the factory may be mentioned: (a) making the buildings cheerful, wholesome, and commodious, and beautifying the grounds with flowers and shrubbery; (b) providing of free shower-baths; (c) establishment of a library; (d) assigning of portions of a tract of land to the younger employés, cultivation of which is under the direction of a landscape gardener, prizes being offered for the best results; (e) establishment of a series of prizes for the purpose of rewarding every suggestion relative to the amelioration of production, reduction of expenses, and general organization of the industry.

In several places the rooms of the factories, in which the workers spend at least

one-third of their existence, have been arranged with a view to making them healthful and of introducing the principle of art and beauty. The buildings of the firm of H. J. Heinz & Co. at Pittsburgh have been planned with special care for the health and comfort of the employes. The large bays allow air and light to penetrate everywhere, and on the windows of colored glass are painted the humble origin of these large manufacturing, the arms of the city, and emblems inculcating courage, zeal, and contentment.

Another kind of ameliorative measure is seen in the organization of restaurants for the employes, as in the Cleveland Hardware Co. Again, James W. Ellsworth, southeast of Pittsburg, has taken measures to establish an industrial colony for securing to the laborer a comfortable house and garden by means of a monthly rent combined with a life insurance. Examples of intelligent ameliorative efforts might be multiplied.

The three kinds of methods adopted by the league in disseminating its ideas are: (1) publication of a monthly bulletin which is sent to the members and which describes the typical examples of social amelioration; (2) publication of "Tracts for the Times" relating to the important questions of the moment; (3) public lectures with illustrations showing the early state of industry and the improvements that have been introduced.

The idea is growing that the employer has not done his whole duty when he has paid his employes their daily wages, that he owes them something more than this wage. The attempt on the part of the employer to improve the condition of the employes brings these two factors in production into a closer sympathy, the work is performed better and more rapidly, and there is a greater saving of materials.—LOUIS RIVIÈRE, "L'Amélioration du sort des ouvriers aux États-Unis," in *La Réforme sociale*, October, 1900. E. M.

Boxers and Secret Societies in China.—Throughout the universe the same social instincts, the same ambitions, and the same feelings hold sway over humanity. A nation must have some firm, easy, and generally applicable principle to insure its existence. With the Aryans this principle is religion, patriotic and national; with the Chinese it is the "*Gên*," or *principle of solidarity*. This solidarity and feeling of independence are the cause of the life and immortality of the Chinese state.

The "*Gên*" has suffered from introduction of foreign religion, foreign dynasty, and oppressive invasion of the whites. In defense against these injuries the secret societies have been established, the idea being to preserve intact the equality and communism of (the reformer) Laotseu.

All societies may be placed in two groups, according to their aims, means, and locality.

1. The "Thiendianhieu," of north China, has for its aim the maintenance of the "Mandohou" dynasty, the preservation of the territorial and social state, etc.

2. The "Bachlien," of south China, has for its purpose the Chinese supremacy, the dispersion of strangers not in the country for trade, etc. They have never submitted to the "Mandohou" dynasty, and hope to establish the ancient capital of "Singanfou."

3. The "Kiatze," or "Universal Harmony," improperly called "Boxers," has issued directly from the "Thiendianhieu." This society itself has a larger membership than Europe has inhabitants, and its members, who are Chinese exclusively, and cannot cease to be members, take an oath to respect and serve the "*Gên*."

The "Bachlien" is the closest and strictest in its choice of members. The candidates need not be Chinese by blood, but they must be by sentiment. They are bound by an oath to immediate obedience in all political movements.

The Chinese have three advantages in the present controversy: (1) secret organization; (2) defense on their own soil; (3) a large population. We should not look with contempt upon those who are determined and able to defend their soil, their families, and their gods. They have now adopted the methods that we used for centuries. Their executioners have not exterminated as many plenipotentiaries as the Germans did at Rastadt in 1796. Having been invaded with vile motives, it is their supreme duty to defend their fatherland.—A. DE POUVOURVILLE, "En Chine: Boxers et Sociétés secrètes," in *L'Humanité nouvelle*, October, 1900. B. F. S.